

THE CINCINNATI LITERARY GAZETTE.

—NOT TO DISPLAY LEARNING, BUT TO EXCITE A TASTE FOR IT.

Vol. I.

CINCINNATI, MAY 15, 1824.

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REVIEW.

CASTLE BUILDING. *An article in the New Monthly Magazine for January last.*

THAT the architects who devote their talents to the erection of those splendid edifices called "castles in the air," should have been considered fit subjects of ridicule and satire, by all classes of writers, from the grave moralist to the shallow wittling, and from the most remote antiquity to the present day; is a proof of the power and extent of vulgar prejudice; and of the injustice which is suffered to pass without enquiry, and without any efforts for its restraint.

The folly of those who build castles, or indeed, almost any other kind of sumptuous buildings, upon Terra Firma, altho' generally realized and lamented by those who have committed it; is suffered to pass unnoticed & to be continued without reprehension; nay, it is encouraged and flattered, altho' every one can discover gross errors and great want of taste in all the edifices formed of the coarse materials of the earth. This is one of those instances of deference to material riches and of the want of it towards intellectual wealth, of which we ought to be ashamed: most of those who build splendid castles in the air are too poor to build any where else, and it is a most manifest injustice to endeavour to prevent those who possess no fields except those of imagination, from building there. The reason generally assigned for this injustice, is, that buildings of this kind are a species of property that is transitory and unreal; but this will apply with as much or more force to any other kind of property, and we appeal to all who were citizens of Cincinnati a few years since,—whether their houses, lands, and every thing that is considered real estate, has not been found to be less real and permanent, and productive of less profit and satisfaction, than their castles in the air. The latter have also a very decided advantage over every other kind of buildings, being always free from the blemishes and defects and inconveniences that critics discover in the best specimens of earthly architecture. The advantage likewise of being able to alter and improve their edifices at pleasure, without expense or delay, is peculiar to this much abused and derided class of architects.

The article in the New Monthly Magazine for January last, which has called forth these observations, commences with some very sound and judicious remarks; and had it been equally unobjectionable throughout, we might probably have been induced to select it for our readers, without comment. But besides the fault of falling into the common place mode of thinking on this subject: toward the close of the article, the writer has in the following paragraph, endeavoured to discourage an enterprise which has so long been in contemplation, and for which so great preparations have been made by our neighbours in Lexington, that we cannot permit it to pass unnoticed, particularly as in another article in the same number, our fellow citizen Capt. Symmes, is treated with great injustice.

"The Perpetual Motion hunters who astound society with their discoveries; the credulous experimenters after the discovery of the Philosopher's Stone; of an universal remedy; the Elixir of Life, by which man is to defy sickness and defer death for a thousand years; the gamblers martingale; and the navigators to the moon, afford examples enough of the folly of endeavouring to realize the fantasies of imagination and of trying to build with sunbeams and prismatic colours, the coarse and ponderous edifices of man's erection."

Now, we know no reason why the navigators to the moon should be considered more foolish than those who go upon other voyages, and for purposes not half as laudable. Those who go to England and France and other European countries, for the purpose, (if we may judge of purposes by their results) of making coxcombs of themselves, and learning the follies and affectations of foreign countries, and endeavouring to naturalize them here, might much better spend their time in journeys to the moon, where they would find the true source of poetic inspiration, and materials for many popular novels;—and also a supply of what the citizens of Washington are petitioning for, under the name of a national currency—as there never yet has been any national currency discovered, besides the precious metals, that was not eventually found to be composed of moonshine. Why should voyages to the moon be discouraged when we see in our Congressional speeches what vast

advantages many of our orators derive from that planet? And in return for these advantages do not a very great portion of their proceedings seem to be more calculated for the benefit of the man in the moon than that of their constituents? Did not the fear of his displeasure prevent them from doing any thing honourable and generous in favour of the Greeks? And have we not as much reason to fear giving him offence by our new Tariff, as any of the European powers, whose countervailing restrictions are so much dreaded by us?

The fact is, that we are so exceedingly in dread of offending our friends on the other side of the Atlantic, that those in the moon whom we have just as much reason to fear, and whom it is quite as much our interest to conciliate, are entirely neglected. Those remarks therefore which we meet with in British publications, such as the one quoted above, which are designed to discourage our aerial adventures; should be promptly met & refuted, so that all our foreign relations may be viewed with equal impartiality, and if we must prefer the interest of other people to our own, let us ascertain what countries have the best right to a preference in our esteem. Notwithstanding our excessive anxiety for the approbation of British scribblers and travel-mongers, in our private concerns, as well as in our legislative enactments, we hope that the long contemplated aerial voyage from Lexington may not fail for want of it, but that a laudable perseverance may put them to the blush for attempting to cast the shade of ridicule on our philosophic experiments.

It appears from the following paragraph in one of the latest London papers, that the English Philosophers are prosecuting their discoveries without restraint, and that we shall hardly be able to compete with them if more energetic measures be not adopted. "Indications have been discovered in the Moon, of that planet being inhabited by civilized beings."

This may, perhaps, be merely an assertion hazarded for the purpose of taking advantage of our labours hereafter, when our discoveries shall have been completed; and claiming the rights which according to European doctrines of national law accrue to the discoverers of new countries; namely, the right to take possession of all such

countries in the name of their own sovereign, and either to exterminate the natives, and establish new colonies in their place, or make such other use of both the natives and their property as may be judged most expedient. Altho' conflicting claims are sure to be advanced in such cases, by other European powers; yet as such rights are always considered worth some millions of money and a great many thousand lives, they are never relinquished, until the full price has been paid by both parties.

We trust that whenever our aerial travellers shall have accomplished their voyages, there will be no delay in making known the results; and that proper accounts will be given of the ceremonies of taking possession of the lunar regions that may be visited, in the name of the government of the United States: precedents as to the form and manner of doing this, may be found in the account of the proceedings at Madison's Island. Z.

American Aborigines.

INDIANS OF TEXAS.

LETTER II.

THE next party in geographical order is the Yamparacks. These occupy the head waters of the Colorado, occasionally extending their migrations to the tributary streams of the Rio del Norte. They frequently intermingle with, and are found among the Comanches and are, in no respect dissimilar to them, in manners, customs or appearance, but are virtually the same people, speak the same language, and are characterized by the same peculiarities. There is one exception, however, to the general resemblance.—The Yamparacks are more honest and punctilious in their dealings, and much less addicted to *thievery*. This may be accounted for, by the fewness of their opportunities of trade; the commercial intercourse between the Indians and whites, has invariably had a demoralizing influence on the untutored Savages.

The Yamparacks can probably furnish from 7 to 800 warriors. These frequently unite with the Comanches, and participate largely in their depredations on the provincial Spaniards.

Of the Tenaways my information is less minute and authentic, they being seldom visited in their distinct villages, by Americans. But they sometimes descend by families, or small parties, to the Comanche range, to solicit the charity of their brethren who are more contiguous to our settlements, and are constantly supplied with a profusion of such articles as their fancies or necessities require, and who are extremely liberal to their less favored and often destitute kindred. From the representations of the Comanches and some of their own chiefs,

I conclude their numerical strength does not vary much from that of the Yamparacks. This would place the entire aggregate force of the three tribes at about 3000 warriors, which I premise is a probable computation.

The Tenaways range through a mountainous district that separates the waters of the Rio del Norte, from the rivers of Texas, and they sometimes extend their perambulations to the head waters of the Red river of Natchitoches. They carry on a small traffic with the Spaniards of Santa Fee, from whom they receive blankets, knives and tobacco, in exchange for the mules and horses which they capture from the Spaniards of the adjacent Provinces. They often mingle with the Yamparacks when traversing the southern extreme of their range. The utmost harmony subsists between these several bands. They have no distinct limits assigned them, neither does one party claim, in relation to another, any exclusive sovereignty over the particular section, of country which custom seems to have appropriated to its more special use and occupancy.

These three great national parties, are subdivided into captaincies or villages, to each of which is appointed a chief, whose distinction seems to consist rather in name than authority. His name however, gives title to the flying village, and is useful in this respect, as some sign of discrimination is necessary, and they can derive none from locality. These subdivisions are various and contingent, each member being at liberty to withdraw from one village and unite with another, as caprice or convenience may dictate.

As the Comanches do not cultivate the ground, but derive their subsistence from the spontaneous productions of nature, and chiefly from the animal kingdom, they are necessarily migratory, and obliged to change their encampment every ten or fifteen days. The scarcity of game, which is soon taught to avoid their dangerous neighbourhood, and the speedy exhaustion of convenient pasturage, which is indispensable to the subsistence of their large herds of mules and horses, are the principal reasons for such frequent removals. When about to abandon a position, they generally fire the grass, to give intelligence of their decampment to absentees;—smoke is likewise employed as a telegraph to announce the return of a war party. It is not uncommon to see, at the same time, 8 or 10 of these signals darkening the horizon, and rearing their columns in gloomy grandeur, to the vertex of a serene and brilliant atmosphere.

The three parties collectively acknowledge one head or grand Chief, who is selected from either party. His appointment is indefinite as to duration and extent of authority, the latter depending more on the force of

his personal character, than on the investments of office. Indeed a positive official authority, is not recognised in their crude system of government. They have but few traditionary laws, and these, they are not always capable of enforcing. Compulsion is seldom exercised on a refractory culprit; and when imperious circumstances require it to be done, it is effected by a convention of chiefs, whose personal influences become auxiliary to an otherwise impotent authority. The pains and penalties of their criminal laws, are confined almost exclusively to the weaker sex. The incontinence of a wife, is punished by cutting off her nose. This odious abscission is made from the junction of the cartilage and bone, obliquely down to the lip. Several instances of this shocking penal infliction are now extant. But the sentence of mutilation is sometimes remitted in consequence of the interposition of male connections. The decisions of the law always yield to a determined resistance.

If one man wantonly kills another, the nearest friend of the deceased, is permitted, and indeed it devolves upon him as a duty, to revenge his death, by taking the life of the murderer. But the price of blood, may be commuted for articles of more value and convenience than blood, and murder may be atoned for, and the spirit of revenge appeased by liberal donations to the living relatives of the deceased. Such atrocities however, seldom occur. Notwithstanding the extreme laxity of their whole economy of government, and their entire exemption from legal restraint, they live together with a degree of harmony that would do credit to the most refined and best organized societies. The little bickerings and jealousies and inordinate strivings for thrift and distinction, that disquiet and mar the social circles of refinement, are unknown to the rude and simple children of nature.

The Comanche system of religion is about as perfect and luminous as that of their jurisprudence. They believe in a Supreme Being, and in a future state of existence, but have adopted no mode or manner of worship. Indeed they consider the Supreme Being, to be so far removed from them as not to wish to interfere directly, in their temporal concerns, and as equally unwilling to be interfered with. They therefore leave him to enjoy his repose without molestation, and expect the same indulgence for themselves. They have no idea of a special superintending Providence, or that the Great Spirit takes any particular cognizance of the actions of men. And they consequently defer all their devotional concerns, if indeed they entertain any, to a dark futurity, which has never been shadowed to their minds, except by the faint and flickering light of nature. The beams of divine revelation have never penetrated the

dismal mists that constitute their moral atmosphere. They nevertheless believe in a final accountability, in which they plainly, but perhaps unconsciously, indicate a sentiment of the omniscience and ubiquity of the Great Judge of Heaven and Earth. By an obvious and natural impulse of unenlightened reason, which is most apt to prefigure the joys and sorrows of a future state, by the experience of the past and present, they suppose that when a good man dies, he goes to a fertile and salubrious country where the Buffaloes, which furnish their principal and favorite aliment, and every desirable species of game are abundant, and where they will enjoy the charms of the chase, with a more exquisite zest, without interruption and without satiety. The reverse of this destiny is assigned to the wicked, who they imagine will be driven away, to linger out a miserable existence, among rugged and sterile hills that are infested with all manner of noxious animals, and where the Buffaloes, Deer and Bears are scarce, and meagre and unsavory to the palate. Goodness, however, in their system of ethics, is a qualified term that has reference to acts of public benefit and renown, such as taking of scalps, expert and successful hunting, and dexterity in stealing from their enemies, rather than to the gentler virtues, that adorn and humanize and purify the heart.

They believe in polytheism and in both good and evil spirits of either sex, but claim supremacy to the one Great Being, whom they represent as a Big Man, that can never die, and who is the peculiar original parent of the Comanchee race. The origin of other nations they assign to other and subordinate Deities, and as their father is the greatest God in Heaven, so they think themselves the greatest nation on earth, they attribute an inferior modicum of divinity to the sun, and suppose all febrile diseases to emanate from the displeasure of that magnificent candle of nature. They have no order of priesthood, but are not altogether exempt from the juggles of priestcraft. They have no symbols of true faith, neither do they know any distinction of days or seasons. In short they have no visible, operative religion; and such notions as they do entertain, are mere fanciful speculations, that apparently have not the slightest practical influence on their lives and conduct. They are enveloped in thick darkness, and live, and die in dismal estrangement from the God of Heaven.

B.

HISTORY.

CLIO, No. III.

(Concluded.)

The Aztecan tribe deserves peculiar notice, as the ancestors of the real Mexicans. After wandering in many parts of Anahuac,

they began to build Mexico in 1325, but called it Tenochtitlan. They were then a republic divided into a double clan, but in 1353 they elected Acamapitzin for their first king; he was succeeded by 10 kings or Emperors, who became very powerful by the gradual conquest of the greatest part of Anahuac. Their empire was ultimately destroyed by the Spaniards in 1521, under their last Emperor Guatimotzin, after lasting only 168 years.

The Otomis, were the least civilized of all the Iztakan nations, and appear to have come to America the last of all, since they are always found in the rear of the others. They however reached Anahuac soon after the Toltecas, but never went further than the northern frontier. They were mere hunters and only began to become civilized and to build towns in 1420. They were but partly subdued by the Mexicans, and were only reduced by the Spaniards in 1650. They extended 300 miles north of Anahuac, and were surrounded by numerous hunting nations such as the Tarans, Opas, Endevans, Najaris, &c. who spoke dialects of a peculiar language, the Eduan or Californian: besides many civilized nations living in towns, such as the Moquis, Yabipais, Quivirans, Sonorans, Janucans, &c.

The Otomian nations appear to have had a large range in North America, and to have extended from the Missouri and the Scioto to Anahuac. The Mazahuas, a branch of that nation, speaking the same language (totally different from the Mexican) and residing in Anahuac, were probably the same as the Mahas, Mazawas, or Omawahs of the Missouri, while the Ottos, Siotes, Wasioles, &c. must have been tribes of Otomis. The similarity of names and manners amount almost to identity. In that case all the other nations who speak dialects consimilar to the Otto and Maha, such as the Washas or Osages, the Utahs, the Konzas, the Quapaws or Arkansas, &c. must be of Otomian origin, and the extensive tribes of Sioux or Nadowesies appear to have proceeded from the Otomians blended with the Mengwees.

The great nation of Tawas or Utawahs or Wiwas, which had once a powerful empire in North America, extending from the Missouri to Kentucky and Canada, are not the same as the Ottos; but are of Oghusian origin, speaking a dialect of the Lenapian.

Lastly the numerous tribes of Panis, Apaches, Towachis, Awchees, Ricarees, Mandans, Minatarees, &c. who speak consimilar dialects although intermixt with the Otomian tribes are of a different origin and much older in America having evident analogies with the Chiapans and Tarans, of Anahuac and Sonora, the Panucans of the gulph of Mexico, and the Apalachian of Florida, who belonged to the first inhabitants of America, the Atalans. These

distinctions are very important, in order to ascertain the migrations and acquire an accurate knowledge of the various nations of North America. C. S. RAFINESQUE.

Note.—Upon further consideration I apprehend that all the Toltecas and Nahuans were of Xolhuan origin, since they spoke a similar language: while the posterity of Tenoch, must have been distinct from both the Xolhuans and the Miztecas. The Natchez and Nachitoches with the Tenochans and Totonacas of Anahuac, who are identic with the Tonics of the Mississippi, must be the peculiar posterity of Tenoch. The Natchez language is not only different from the Mexican, but the Teguas also, I believe.

SELECTIONS.

JEREMY BENTHAM.

Mr. Bentham is very much among philosophers what La Fontaine, was among poets—in general habits and in all but his professional pursuits, he is a mere child. He has lived for the last forty years in a house in Westminster overlooking the Park, like an anchorite in his cell, reducing law to a system, and the mind of man to a machine. He hardly ever goes out, and sees very little company. The favoured few, who have the privilege of the *entree*, are always admitted one by one. He does not like to have witnesses to his conversation. He talks a great deal, and listens to nothing but facts. When any one calls upon him, he invites them to take a turn round the garden with him (Mr. Bentham is an economist of his time, and sets apart this portion of it to air and exercise)—and there you may see the lively old man, his mind still buoyant with thought and with the prospect of futurity, in eager conversation with some Opposition Member, some expatriated Patriot, or Transatlantic Adventurer, urging the extinction of Close Boroughs, or planning a code of law for some "lone island in the watery waste," his walk almost amounting to a run, his tongue keeping pace with it in shrill, clattering accents, negligent of his person, his dress, and his manner, intent only on his grand theme of Utility—or pausing perhaps for want of breath, and with lacklustre eye, to point out to the stranger a stone in the wall at the end of his garden, (over-arched by two beautiful cotton-trees) inscribed to the Prince of Poets, which marks the house where Milton formerly lived.

There is something not altogether dissimilar between Mr. Bentham's appearance, and the portraits of Milton—the same silvery tone, a few dishevelled hairs, a peevish, yet puritanical expressions, an irritable temperament corrected by habit and discipline. Or in modern times, he is something between Franklin and Charles Fox, with the comfortable double-chin, and sleek thriving

look of the one, and the quivering lip, the restless eye, and animated acuteness of the other. His eye is quick and lively, but it glances not from object to object, but from thought to thought. He is evidently a man occupied with some train of fine and inward association. He regards the people about him no more than the flies of the summer. He meditates the coming age. He hears and sees only what suits his purpose, some "foregone conclusion," and looks out for facts and passing occurrences, only to put them into his logical machinery and grind them into the dust and powder of some subtle theory, as the miller looks out for grist to his mill! Add to this physiognomical sketch the minor points of costume, the open shirt-collar, the single-breasted coat, the old-fashioned half-boots and ribbed stockings; and you will find in Mr. Bentham's general appearance, a singular mixture of boyish simplicity and of the venerableness of age.—In a word, our celebrated jurist presents a striking illustration of the difference between the *philosophical* and the *regal* look; that is, between the merely abstracted and the merely personal. There is a lack-a-daisical *bonhomie* about his whole aspect, none of the fierceness of pride or power; an unconscious neglect of his own person, instead of a stately assumption of superiority; a good-humoured, placid intelligence, not a lynx-eyed watchfulness, as if it wished to make others its prey, or was afraid they might turn and rend him; he is a beneficent spirit, prying into the universe, not lording it over it: a thoughtful spectator of the scenes of life, or ruminator on the fate of mankind, not a painted pageant, a stupid idol set up on its pedestal of pride for men to fall down and worship with idiot fear and wonder at the thing themselves have made, and which, without that fear and wonder, would itself be nothing!

Mr. Bentham, perhaps, over-rates the importance of his own theories. He has been heard to say (without any appearance of pride or affectation) that "he should like to live the remaining years of his life, a year at a time at the end of the next six or eight centuries, to see the effect which his writings would by that time have upon the world." Alas! his name will hardly live so long! Nor do we think, in point of fact, that Mr. Bentham has given any new or decided impulse to the human mind.

Mr. Bentham's method of reasoning, though comprehensive and exact, labours under the defect of most systems—it is too *topical*. It includes every thing, but it includes every thing alike. It is rather like an inventory than a valuation of different arguments. Every possible suggestion finds a place, so that the mind is distracted as much as enlightened by this perplexing accuracy. The exceptions seem as important as the rule. By attending to the mi-

nute, we overlook the great; and in summing up an account, it will not do merely to insist on the number of items without considering their amount. Our authors' page presents a very nicely dove-tailed mosaic pavement of legal common-places. We slip and slide over its even surface without being arrested any where. Or his view of the human mind resembles a map, rather than a picture: the outline, the disposition is correct, but it wants colouring and relief. There is a technicality of manner, which renders his writings of more value to the professional inquirer than to the general reader.—Again his style is unpopular, not to say unintelligible. He writes a language of his own that *darkens knowledge*. His works have been translated into French—they ought to be translated into English. People wonder that Mr. Bentham has not been prosecuted for the boldness and severity of some of his invectives. He might wrap up High Treason in one of his inextricable periods, and it would never find its way to Westminster Hall. He is a kind of Manuscript author—he writes a cypher-hand, which the vulgar do not pry into. The construction of his sentences is a curious framework with pegs and hooks to hang his thoughts upon for his own use and guidance, but quite out of the reach of any body else. It is a barbarous philosophical jargon with all the repetitions, parentheses, formalities, uncouth nomenclature and *verbiage* of law-Latin; and what makes it worse, it is not mere verbiage, but has a great deal of acuteness and meaning in it, which you would be glad to pick out if you could. In short, Mr. Bentham writes as if he had but a single sentence to express his whole view of a subject in, and as if, should he omit a single objection, circumstance, or step of the argument, it would be lost to the world for ever, like an estate by a single flaw in the title-deeds. This is over-rating the importance of our own discoveries, and mistaking the nature and object of language altogether. Mr. Bentham has acquired this disability—it is not natural to him. His admirable little work *On Usury*, published forty years ago, is clear, easy, and spirited. But Mr. Bentham has shut himself up since then "in nook monastic," conversing only with followers of his own, or with "men of Ind," and has endeavored to overlay his natural humour, sense, spirit, and style, with the dust and cobwebs of an obscure solitude. The best of it is, he thinks his present mode of expressing himself perfect, and that, whatever may be objected to his law or logic, no one can find the least fault with the purity, simplicity, and perspicuity of his style.

Mr. Bentham, in private life, is an amiable and exemplary character. He is a little romantic or so: and has dissipated part of a handsome fortune in practical speculations. He lends an ear to plausible projec-

tors, and if he cannot prove them to be wrong in their premises or their conclusions, thinks himself bound in reason to stake his money on the venture. Strict logicians are licensed visionaries. Mr Bentham is half brother to the late Mr. Speaker Abbot—*Proh pudor!* He was educated at Eton, and still takes our novices to task about a passage in Homer, or a metre in Virgil. He was afterwards at the University, and he has described the scruples of an ingenuous youthful mind about subscribing the articles, in a passage in his *Church of Englandism*, which smacks of truth and honor both, and does one good to read it in an age when "to be honest (or not to laugh at the very idea of honest,) is to be one man picked out of ten thousand!" Mr. Bentham relieves his mind sometimes, after the fatigue of study, by playing on a noble organ, and has a relish for Hogarth's prints. He turns wooden utensils in a lathe for exercise, and fancies he can turn men in the same manner. He has no great fondness for poetry, and can hardly extract a moral out of Shakspeare. His house is warmed and lighted with steam. He is one of those who prefer the artificial to the natural in most things, and think the mind of man omnipotent. He has a great contempt for out-of-door prospects for green field, and trees, and is for referring every thing to Utility. There is a little narrowness in this, for if all the sources of satisfaction are taken away, what is to become of Utility itself? It is indeed the great fault of this able and extraordinary man, that he has concentrated his faculties and feelings too entirely on one subject and pursuit, and has not "looked enough abroad into universality."

New Monthly Mag.

RICHARD RUSSEL, ESQ.

Richard Russel was the son of a fellmonger, and born in the parish of Berrymonger, 1723. He became a woolstapler, and so continued to his death, in 1784. He died unmarried, and possessed of a considerable property; which, saving a few legacies, he left to public hospitals and charities of éclat, to the entire neglect of numerous relations, worthy and respectable persons.

This man was contracted, parsimonious, cynical, sour. His education had been narrow and confined, even for a tradesman. He was uncultivated and illiterate; yet affected, as *upstarts* often do, to be an *admirer of the fine arts*. "His extreme fondness for sculpture," says an apologist, led him, probably, to order a monument, of £2000 value, to be erected over him in St. John's church, Southwark;" his own parish church of Berrymonger not sufficing for this magnificence. The truth is, his *extreme fondness* of himself led him to order, not only this monument, but also a most pompous and tawdry funeral: among many ridiculous and fantastic rites of which were, six young wo-

men to support his pall, and four to strew flowers before them; the six to have £50 each, the four £20 each; &c. &c. the funeral expences, however, such was his moderation, not to exceed £500. But *interdum vulgus rectum videt*—"the mob sometimes discern the right thing:" for they assembled upon this occasion, and performed such honours, as the object of them was justly entitled to. They grew noisy and tumultuous; they rioted, they shewed every mark of indignation and contempt: all which, as much as we love order, would have given us little pain, but for the profanation of holy things which accompanied it.—Farther: Mr. Russel left a large property to the Asylum for Orphan Girls: £2000 as we have noted, for a monument; £100 for an epitaph to be inscribed on it; and four guineas yearly to the sexton for cleaning it. He directed his portrait, in blue drapery, to be placed in the committee-room of the Asylum; and his will to be read there once a year, for which the clerk was to have half a guinea.

Mean while, this mighty man of *benefactions* had in reality no *benevolence*, vain glory being the spring of all his movements. He loved nobody but himself; yet, all unamiable as he was, he loved himself immoderately: he became, indeed a perfect Narcissus to himself. With what ideal raptures must he have contemplated himself in his funeral, his monument, his epitaph, his picture, in the stupendous figure he should make, after he was dead!—How is it that so many, whose supreme good fortune should consist in being forgotten as soon as possible, are more than ordinary solicitous to be remembered? as if it were not enough to be the scorn and detraction of contemporaries, without transmitting an odious image to posterity.

Good Heaven! that sots and knaves should be so vain
To wish their vile remembrance may remain;
And stand recorded, at their own request,
To future times a libel or a jest.

ON PROFESSIONAL CHARACTER.

Ramazzoni, a physician of Padua, wrote a book *de morbis artificum*, to shew the peculiar distempers of tradesmen, arising from each respective trade. Might not a philosophic observer construct a work upon a similar plan, to mark the specific habitudes and manners of each respective order and profession?

In the course of such a disquisition, he would be led to observe, for instance, that insincerity in a courtier must be the ruling feature of his character: and why? because, without allowing any thing to private humour, principle, or affections, the men of this order accommodate themselves solely to times and persons.—He might ascribe lying to an ambassador; because, being "sent

to lie abroad for the good of his country," as Sir Henry Wotton defined his office, he prefers a habit of lying, even when the officiality or duty of so doing may not require it.—A want of moral sense and sympathising humanity would be found in men of the law; because, not regarding the distinctions of right and wrong, but only intent upon serving their clients, they are apt to treat with indifference, and sometimes even to sport with the most injurious decisions against the most pitiable objects.—The love of gain in all who traffic; because such have been habituated to consider money as the chief good, and to value every man according to what he is worth.—And, lastly, an open systematical kind of knavery in the honest farmer; who, without any regard to value in the commodity, professes to buy as cheap, and sell as dear, as he can; and who, if you remonstrate against his offering a horse or cow for twice its worth, asks you, with a sneer, "whether he must not do the best he can for his family?"—Would not, I say, all this be perceived, where professional spirit is not checked and counteracted by natural temperament? And thus through life, and every department of it: where the characters of men would be found in a compound ratio of temperament and profession; and be natural or artificial, according to the proportion in which these are combined.

TIME.

An Irish nobleman, lately deceased, being sentenced to three months' imprisonment for having on some occasion administered justice as a magistrate a little *a l'irlandais*, in order to shorten his time and avert the tedium of confinement, drew at the beginning of his incarceration, a bill at ninety-one days; observing, that in the long course of his life he had found no time fly away so rapidly as that which intervened between the passing a bill and the day of its becoming due. If this noble lord had been concerned in a periodical publication, he would not have stood in need of such an expedient: for whether he had been editor and author to collect the matter, or publisher to collect the cash, he would have found the first of the month return quite as soon as agreeable.

THE CINCINNATI LITERARY GAZETTE

SATURDAY, MAY 15, 1824.

WITH much pleasure we call the attention of our readers to the Circular of the Medical School of Transylvania University, Kentucky. It is one of the objects of this paper to notice Western Institutions, which are calculated to promote the interests of Literature and Science. We pur-

pose, on all occasions of this kind, to act as historians, rather than eulogists: and in saying that from the success of the Medical School of Transylvania, in acquiring Books, Cabinets, and other means of instruction; in augmenting annually the number of its students, and in attracting from our own state, both pupils and professors, it gives evidence of intrinsic merit, and deserves the patronage of the Western Country, we are but announcing what all must admit, and what it would be illiberal to conceal. Moreover, altho' the West be divided into states, the landmarks which intervene are artificial, and exceedingly obscure, in comparison with the wall of partition, 2000 feet high, which separates the East from the West. Next, therefore, to cherishing a national feeling, we would cherish a Western feeling; and when any portion of the people of the latter region, like those who have created the Transylvania School, shall ardently engage in works of public utility, they will deserve and receive from us the support which may be found, in a candid notice of their labours and designs, however feeble that support may be. Whatever may be in prospect elsewhere, the Transylvania School is the only one of which the extended Backwoods can at present boast; and as such is entitled to the undivided patronage of the people upon whom it yearly reflects such substantial benefits.

(CIRCULAR.)

TRANSYLVANIA UNIVERSITY. MEDICAL DEPARTMENT.

THE late valuable augmentation of the means of Instruction, which have been placed at the disposal of the Medical Faculty, calls for a brief exposition of the present state and resources of this department of the University.

The Lectures, which commence regularly on the first Monday of November and terminate the first week in March of each year, consist of full courses on the following branches, under six distinct Professorships—to wit:—*Anatomy and Surgery; Institutes of Medicine and Clinical Practice; Theory and Practice of Physic; Obstetrics; and the Diseases of Women and Children; Materia Medica and Medical Botany; Chemistry and Pharmacology.*

The Library and Museum having been united, the apartments they occupy are thrown open seven hours each day, as reading rooms, thereby affording facilities the most ample to those engaged in the study of the Medical Profession. In its resources for anatomical instruction, the Museum is rich and splendid; besides a variety of wet and dry preparations, those in wax are peculiarly beautiful, and of great value. They consist of the following specimens, completed in a superior style by the first artists of the

age:—1st. A decomposable female figure, of adult size, exhibiting the blood-vessels, nerves, muscles of the several parts, together with the contents of the large cavities of the body, in their natural situation. 2d. A decomposable Eye, of gigantic size, calculated for demonstration before a large class. 3d. The bones of the internal organ of hearing, of gigantic size. 4th. Ten different views of the Brain, modelled after the best dissections, and the most elegant plates of that organ. 5th. Several interesting and important views of the gravid uterus, representing the condition of that organ at different periods of gestation. 6th. Representations of the nerves and lymphatics of several parts of the body, where the arrangement and appearance of these are striking and beautiful. 7th. A representation of adult size, and in healthy condition, of the viscera of the abdomen, in their natural situation.

The Museum has also received a cabinet of Minerals, with a collection of the most important Chemical articles of the *Materia Medica*, and an Herbarium, embracing the medical plants of our country, all interesting to the medical pupil.

A Hospital which has lately been endowed, for the accommodation of the Lunatics of the state, attended by the Faculty, will offer clinical cases of a highly interesting and important character to a Medical class.

OF GRADUATION.

To be entitled to offer himself a candidate for the degree of Doctor of Medicine, the pupil, being twenty one years of age, and of a good moral character, must have been engaged in the study of his profession under a competent preceptor, for the term usually required in the schools of the United States, during which he shall have attended two full courses of lectures, one of them at least, in this Institution, and the other in a school where all the branches of Medical Science specified in this circular are reputedly taught.

Four years reputable practice in Medicine will be received by the Faculty as equivalent to one full course of lectures on the part of the candidate.

Thus qualified in preparatory requisites, to be judged worthy of a degree, he must sustain satisfactorily two examinations, the first in private before the Medical Faculty, the second in the presence of the President and Trustees of the University, with such literary and professional characters as may be invited on the occasion. He shall also write a dissertation on some Medical subject which shall be examined and approved by the Faculty of Medicine, as also the President and Trustees of the University.

To be entitled to the privileges of an entire course, the pupil must have matriculated and been enrolled in the several classes

of the school by the fourth Monday of November.

By order of the Faculty.

B. W. DUDLEY, Dean.

Lexington, May 1824.

Trustees of the CINCINNATI COLLEGE for 1824.

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LITERARY AND SCIENTIFICK NOTICES.

Carey and Lea, Philadelphia, have in press a narrative of an expedition to the source of the St. Peters, Lake Winnepec, Lake of the Woods, &c. performed in the year 1823, by order of the Hon. J. C. Calhoun, Secretary at War, under the direction of Maj. Long. Compiled from the notes of Maj. Long, Messrs. Say, Keating, Calhoun, and other gentleman of the party. By W. H. Keating, A.M. Professor of Mineralogy and Chemistry, &c. Geologist and Historiographer to the expedition.

Cummings and Hilliard, and Oliver Everett, of Boston propose to publish an American Annual Register of History and Politics. It is intended to be published in an annual volume of about 900 pages, in two parts, to be issued in the months of July and January. A well written prospectus has been published by the editor Edward Everett, Esq. from which we copy the following general plan of the work.

Part I. General History.

I. History of the United States of America for the year; containing

1st. An account of all events of national importance; especially of the doings of Congress. Under this head the most important speeches will be given as reported in the *National Intelligencer*.

2d. An account of all events of importance in the several states, not already related under the former head.

II. History of the several independent states of America, south of the United States, for the year, viz: Mexico, Colombia, Buenos Ayres, Chili, Peru and Brazil.

III. History of the several states of Europe for the year.

Part II. Chronicle.

Notices of important and curious events not forming a part of the general historical narrative.

Appendix to the Chronicle.

Important state papers.

Remarkable trials of law cases.

Statistical tables.

Notices of inventions and discoveries.

Obituary notices of distinguished characters.

General miscellany.

The fourth livraison of the *Napoleon Memoirs* was to be issued in London in March last.

An epic poem by James Hogg author of the *Queen's Wake*, &c. is expected to appear shortly.

The 1st and 2d vols. of *The English Flora*, by James E. Smith, President of the *Linnæan Society*, are announced.

Sir Richard Phillips of London, has published a new work entitled, "Four Dialogues between an Oxford Tutor, and a Disciple of the Common Sense Philosophy, relating to the proximate causes of Material Phenomena." It is dedicated to Dr. Mitchell of New York, and is decidedly in opposition to the whole system of Newtonian Philosophy.

Perkins' Steam Engine.—It is stated in the *London Journal of Arts and Sciences*, that the delay in perfecting this engine, and bringing it into proper use, has been owing to the difficulty of constructing a generator which would hold the steam under its great pressure without considerable leakage at the joints and rivets, and that Mr. Perkins declined producing an imperfect experiment, which would have gone to the public as his ultimatum. It is added, that this difficulty is now removed; a generator has been produced of wrought iron, without any seam or rivet, which has been proved to sustain the enormous pressure of 27000lbs. upon every inch of its surface. This is considered by Mr. Perkins as having removed all his practical difficulties.

The objections which have been urged against this new engine, as to the little power it has been supposed to exert, have been met by Mr P. with some very extraordinary experiments, exhibiting its projectile force compared to gunpowder. A small apparatus has been constructed which we may call a steam-gun; this, when connected to the generator, was found to project bullets of the ordinary musket size, at a rate of 240 per minute, and with such force that after passing through an inch deal, the ball in striking against an iron target, became flattened on one side, and spread out; the original diameter of the bullets were, .650 of an inch; when picked up after striking the iron target, they were plano convex 1.070 wide, and 0.290 thick.

A survey of the contemplated canal from the Lackawaxen coal mines to the Hudson river has been made by experienced engineers who have published their report, with a map of the country which the canal is to pass through. The practicability of the measure is said to be completely established. The whole distance is 181 miles, and the estimated expense of the canal, is 1,238,632 dollars, averaging \$10,330 per mile. It is estimated that by means of this canal, coal can be delivered in New York at \$3 84 cents per ton.

SUMMARY.

The excavation for the *Cheapeake and Delaware Canal*, was commenced on the 15th ult. The whole is under contract—labourers are employed on every section—and the glorious work will proceed with Clintonian spirit.

The Western Canal Packet Boats have commenced running from Palatine to Rochester.

A successful surgical operation was lately made by Doctors Ezra Bartlett of Haverhill, N. H. and Calvin Jewett of Newbury Vt. on a little girl, the daughter of Mr. Jeffrey A. Bailey of the last named town. Cadaverous complexion, difficulty of breathing, &c. indicated the immediate approach of death. The physicians, on examining the patient, were of opinion that there was an obstruction in the windpipe; an incision into the throat was made by Dr. Jewett, and about half of a raw bean was taken from the windpipe. The health of the child was restored.

Lottery Incidents.—Three-fourths of a 20,000 dollar prize in a lottery were lately sold in Philadelphia, and two-eighths of the same in Kingston, Ulster county, New-York. One of these eighths was sold to a man who was previously blessed with a competence, and the other to a poor man for seven shillings, who feeling unable to risk even this small sum, resold seven-eighths of his purchase, for one shilling each, to seven of his poor neighbors, retaining an eighth for himself.—The result is known, and each adventurer has obtained for his shilling, 265 dollars 62 1/2 cents.

Colombia.—A conspiracy against Gen. Bolivar and other chiefs of the Republic, has been discovered by Gen. Paez, and the leaders taken up and executed.

Brazil.—Several French vessels of war have arrived at Rio Janeiro, and it was reported that the King of France had placed them at the order of the emperor of Brazil. It was also reported that Spain had ceded the Island of Chiloe in the Pacific, to the King of France.

The treaty between Persia and Turkey has been concluded.

A loan is said to have been negotiated by the French ministry with Barings, Rothschild and La Fite, for £132,000,000 sterling.

Otaheite—Extract of a Letter.—The Isle of Otaheite is now so different from what it was in the time of Capt. Cook, in 1767, that it is impossible for me to give a complete idea in so short a letter. The Missionaries have totally changed the direction of the morals and customs of the inhabitants. Idolatry exists no longer; Christianity is generally adopted. The women now behave with extraordinary reserve; marriages are contracted as in Europe; even the king can have but one wife. Almost all the inhabitants can read and write; they all have religious books written in their language and printed in the Island. Ninety six magnificent* churches have been built, and twice a week the people go to hear the preacher. The missionaries yearly convoke at Paparo the whole of the population, which amounts to 7000 souls."

Ireland.—The disturbances in this country still continue and many atrocities are committed.

A British frigate has captured a Sardinian vessel bound for Algiers with Naval Stores, and a valuable Crown for the Dey.

Sir George Collier, a captain in the British Navy, has committed suicide, in consequence of some severe strictures on his conduct during the late war in James' Naval Chronicle; the escape of the frigate *Constitution*, and the American prizes *Cyane* and *Levant*, being attributed to his misconduct.

Accounts from Cape coast, Africa, mention the defeat of the English, under Sir Charles McCarthy, by a powerful tribe of Ashantees. The English and natives of Cape Coast, to the number of 5,000, on their way to the Ashantic capital, were met by 10,000 Ashantees and entirely defeated, after a bloody engagement. The account was received by a fugitive, who supposes the whole party were massacred or taken prisoners. Another force was preparing to attack the Ashantees.

Information had reached England from Algiers (via Marseilles) as late as the 2d. March, which states that the Dey had renewed his engagements with Admiral Sir Harry Neale not to make Christian captives, and to abide by the treaty made with Lord Exmouth. Sir H. Neal was, in consequence, about to return to Malta, with the revenge, *Naiad*, &c.

General Mina's lady and suite had reached Southampton from Havre, and were on their way to London.

Mr. Hurtado, the new Minister from Colombia, arrived in London on the 24th. March.

There are accounts from Madrid to March 14. at which time the promised amnesty had not been published.

Four Islands in the Southern Ocean, not

*There must probably be some mistake here, either in the number or the adjective.

before known, have been discovered by any expedition under Capt. Duperre, sent from France on a voyage of discovery.

The last accounts from the Greeks mention several additional advantages gained by them over the Turks.

The society of Friends in England, has subscribed for the assistance of the Greeks 26,100 sterling, which is to be applied to the relief of the distressed, and not for war operations.

SUICIDE.

The number of suicides committed at Paris in the year 1823, were 390—262 males, and 128 females.

In the space of five years, (from the 1st of January 1817, till the end of December, 1821,) 1730 cases of Suicide have occurred in Paris.—Of these 1124 were, males 606 females—862 were married and 868 unmarried. The causes were as follows:—

- | | |
|--|-----|
| 1. Love, | 121 |
| 2. Diseases, disgust of Life, Alienation, Domestic Quarrels, | 628 |
| 3. Gaming, Lotteries, debauches, &c. | 228 |
| 4. Indigence and deranged affairs, | 342 |
| 5. Fear of Punishment and Blame, | 58 |
| 6. Motives undiscovered, | 353 |

Total, 1730.

PUBLIC AMUSEMENT.

CIRCUS—The performance advertised to take place at the Circus this evening, for the benefit of the Cincinnati Hospital is postponed on account of bad weather.

CINCINNATI FEMALE ACADEMY.

The annual examination of the members of this institution will take place on the 29th and 30th of July next; when the following rewards of merit will be given:

- The *Gold Medal* of the Academy, to the young lady excelling generally in the several branches of education;
A Silver Medal, to the young lady excelling in Reading;
A Silver Medal, to the young lady excelling in Writing;
A Silver Medal, to the young lady excelling in Grammar;
A Silver Medal, to the young lady excelling in Arithmetic;
A Silver Medal, to the young lady excelling in the execution of Maps;
A Silver Medal, to the young lady excelling in Botany;
A Silver Medal, to the young lady excelling in Rhetoric;
A Silver Medal, to the young lady excelling in Moral Philosophy;
A Silver Medal, to the young lady excelling in Natural Philosophy;
A Premium, to the best scholar in the Preparatory Department.

JOHN LOCKE, Principal.

POETRY.

FOR THE LITERARY GAZETTE.

THE EVENING STAR.

Sweet star of eve; thy gentle ray
Gleams mildly on our clouded sphere,
And gilds the slow departing day,
With softest beam to sorrow dear.

Yet tho' thou seem'st with pitying love,
To soothe the pensive eve forlorn,
Oft in bright glory dost thou move,
Before the gay exulting morn.

O could my eager anxious gaze,
With near approach thine orb survey,
How would the view my soul amaze;
What wondrous scenes wouldst thou display?

Art thou th' abode of spirits blest:
Where purest joy ecstatic reigns,
In thy glad bowers do angels rest,
And seraphs tread thy radiant plains?

Or art thou but an earthlike clime,
The dwelling-place of sin and woe,
Where mortals dwell a moment's time;
Then from thy scenes forever go?

Whate'er thou art fair star,—to me
Thy soft beams ever yield delight,
At silent eve I muse on thee,
And hail for thee, the coming night.

When freed from earth, my soul shall go
To seek its everlasting home,
I then thy mysteries may know,
And o'er thy sphere with rapture roam.

O fairest of the stars that glow,
Aloft amid the heavenly sphere,
Still shed thy smiling ray below,
This dark abode of earth to cheer.

L.

SELECTED.

The following sublime ode to the Supreme Being, is from the Russian Anthology, and was written by Derzhavin. This Poem is said to have been translated into Japanese, by order of the Emperor, and is hung up, embroidered in gold, in the temple of Jeddo. It has also been translated into the Chinese, and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Pekin. It is a noble composition, worthy of all these honours.

G O D !

O THOU Eternal One! whose presence bright,
All space doth occupy—all motion guide:
Unchang'd through Time's all devastating fight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!
In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God! for thee
There is no weight nor measure; none can mount

Up to thy mysteries. Reason's brightest spark,
Though kindl'd by thy light, in vain would try
To trace thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos, then existence—Lord on thee
Eternity had its foundation: all

Sprung forth from thee:—of light, joy, harmony,
Sole origin—all life, all beauty, thine.

Thy word created all, and doth create:
Thy splendour fills all space with rays divine.
Thou art, and wert, and shalt be glorious! great!
Life-giving, life-sustaining potentate!

Thy chains the unmeasur'd Universe surround:
Upheld by Thee, by Thee inspir'd with breath!

Thou the beginning with the end hast bound,
And beautifully mingled life and death!

As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee!

And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.

What shall we call them? Piles of chrystal light?
A glorious company of golden streams?

Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?

But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.

What are ten thousand worlds, compar'd to Thee?
And what am I, then? Heaven's unnumber'd

host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,

Is but an atom in the balance weigh'd
Against Thy greatness—is a cypher brought
Against infinity! What am I, then?—Nought.

Nought!—But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;

Yes! in my spirit doth thy spirit shine,
As shines the sun beam in a drop of dew.

Nought! but I live, and on hope's pinions fly
Eager towards Thy presence: for in Thee

I live and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.

I am, O God and surely THOU MUST BE!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;

Control my spirit, guide my wand'ring heart;
Though but an atom 'midst immensity,

Still I am something, fashion'd by thy hand!
I hold a middle rank 'twixt heaven and earth,

On the last verge of mortal being stand,
Close to the realms where angels have their birth

Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,

And the next step is spirit—Deity!

I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!

Whence came I here, and how? so marvelously
Constructed and conceiv'd? unknown? This clod

Lives surely through some higher energy;
For from himself alone it could not be.

Creator! Yes! Thy wisdom and thy word
Created me! Thou source of life and good!

Thou spirit of my spirit, and my Lord!

Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring

Over the abyss of death, and bade it wear
The garments of eternal day, and wing

Its heavenly flight beyond this little sphere.
Even in its source—to Thee—its Author there.

O thought ineffable! O visions blest!
Though worthless our conceptions all of Thee,

Yet shall thy shadowed image fill our breast,
And wait its homage to thy Deity.

God! thus alone my lowly thoughts can soar;
Thus seek thy presence—Being wise and good!

'Midst thy vast works, admire, obey, adore:
And when the tongue is eloquent no more,

The soul shall speak in tears of gratitude.

TIME.

WILT thou not leave a single charm

Of all that now my idol grace,—
Not one where, free from change or harm,

The others' likeness I may trace?
Well, take her eye's unearthly blue,

Ay, and her roseate blushes too;
The freshness of her loving lip;

The lightness of her loving trip;
Steal on, till not a beauty's left,—

I'll laugh at every petty theft.

The soul that kindled up her cheek,
That gave her silent glance to speak,

That made her kiss so warm for him
She doted on,—blest heaven! for me,—

That motion'd every beauteous limb
With maiden grace and dignity,—

That soul thou shalt not, canst not, claim;
Nor hurt—it mocks thy deadliest aim.

The spirit which, in youth's full burst
Of feeling, shone throughout her frame,

May shrink from all the deeds accurst
In the world's guilty bosom nurst,

Back to the heart from whence it came;
But ev'n when that hath own'd thy sway,

And thou shalt seek the nobler prey
Within, thy dark intent shall miss:

For, though thou seizest as thine own
The chill and mouldering chrysalis,

Thou'lt find the butterfly is flown.

SONNET.

I wander'd lonely, like a pilgrim sad,
O'er mountains known but to the eagle's gaze;
Yet, my hush'd heart, with nature's beauty glad,
Slept in the shade, or gloried in the blaze.
Romantic vales stole winding to my eye
In gradual loveliness, like rising dreams;
Fair, nameless tarns, that seem to blend with sky
Rocks of wild majesty, and elfin streams.
How strange, methought, I should have lived so near
Nor ever worshipp'd Nature's altar here!
Strange! say not so—hid from the world and thee!
Though in the midst of life their spirits move,
Thousands enjoy in holy liberty
The silent Eden of unenvied Love.

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